

**Dr. Kapil Kapoor**  
**Chairman MHRD Language Expert Committee.**  
**Chancellor Mahatma Gandhi Antararaashtriya**  
**Vishwavidyalaya Wardha.**  
**Former Rector, Professor of English &**  
**Concurrent Professor Sanskrit Studies**  
**Jawaharlal Nehru University (JNU).**  
**Chief Editor, Encyclopedia of Hinduism (IHRF**  
**USA) and of Encyclopedia of Indian Poetics**  
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Instructional Quality Commission  
California State Board of Education

I am Professor Kapil Kapoor, former Professor of English and Concurrent Professor of Sanskrit Studies and former pro-Vice-Chancellor, Jawaharlal Nehru University New Delhi India and currently Chancellor of a Central university and Chairman of the Language Expert Committee constituted by the Government of India to develop a Comprehensive Language Policy for the country.

At JNU, prior to my retirement in 2005, I taught, besides Chomskyan Linguistics and Western Literary Thinking, for almost three decades, texts of India's intellectual traditions, including Panini's *Astadhyayi*, Bharat's *Natyasastra*, Bhartrhari's *Vakyapadiya* and Patanjali's *Yogasutra*, to generations of Post-Graduate students many of whom are now occupying senior academic positions in Universities across India. I have published books in the field, including *Dimensions of Panini Grammar* and several articles besides having edited the 11 Volume *Encyclopedia of Hinduism*.

As one deep into Sanskrit thought and textual traditions, and of the use of languages including Sanskrit across India in the time period under discussion, I assert that the proposed change in the proposition is counter factual. In the edit 2728 of the 'Framework narrative revision', the statement,

***"Sanskrit became the principal literary language throughout India"***

is accurate and can be substantiated through, references in wider Indian languages literature, manuscripts, epigraphy, coinage and the massive body of translations into Indian languages of the Sanskrit epic literature and knowledge texts and from the histories of modern Indian languages. Even if a language is accessed for its patronymic texts and thematic and structural models, as Sanskrit was, and still is, by practically all Indian languages including the oral languages of the north-east, it is a 'literary' language.

Therefore, changing this proposition to an indefinite proposition will raise many unanswerable queries as the phrase 'many regions' is ambivalent and the contrary evidence also abounds:

**"Sanskrit became the principle literary language in many regions of the Indian subcontinent"** would be contrary to historical reality. Sanskrit was in use as a liturgical, judicial, educational and literary language in practically every part of India, evidently, from 7<sup>th</sup> century BC to 10-11<sup>th</sup> century AD when *vernacularisation* began with Ramanujacarya of modern Tamilnadu giving his discourses on Advaita in Tamil at Melkote and followed a century or so later by Hemacandracharya of Pattan (modern Gujarat) writing his celebrated grammar of Prakrit in Prakrit (itself a modulation of Sanskrit just as Pali was) and was one of the great unifying factors of Indian civilization, that is perhaps the only one that has endured for almost 5000 years, or at least since the *Rgveda*, the proto-Indo-European text. The technical vocabulary of Sanskrit knowledge domains (see Harvard Oriental Series and the Max Mueller series that barring a few texts from non-Sanskrit languages chart in fact the knowledge domains).

NEXT – the proposal to replace 'India' by South-Asia is ridiculous (though inspired!). The word is a Greek formation and essentially means the same as 'Hindu', the Iranian phonological variant of 'Sindhu' (as in *saptah* '- haftah). '*Of Indus*' = '*Of Sindhu*'. The Chinese name for India is *INTU*. And in early years, this country was known as *Bharatavarsha* and through the Middle Ages as *Hindostan*, the name which is still the one used across Asia. There is a detailed description of the geography of India in the 1<sup>st</sup> century AD *Visnupurana*. There is the Ptolemy's map of India, roughly corresponding to the *Visnupurana* (attached) that gives a corresponding visual of India.

And our word for India is a geographical term – ***desh***. In several texts, the boundaries of India are described – South of the Himalayas, north of the Indian Ocean, east of the Sulaiman mountains of Balochistan west of the hills of Burma. The Mekong countries are not a part.

The term 'South Asia' is the coloniser's coinage. There was no 'South Asia' when Bharatavarsha or Hindostan were common currency. However the concept of *brhatabharata*, 'Greater India' is very old.

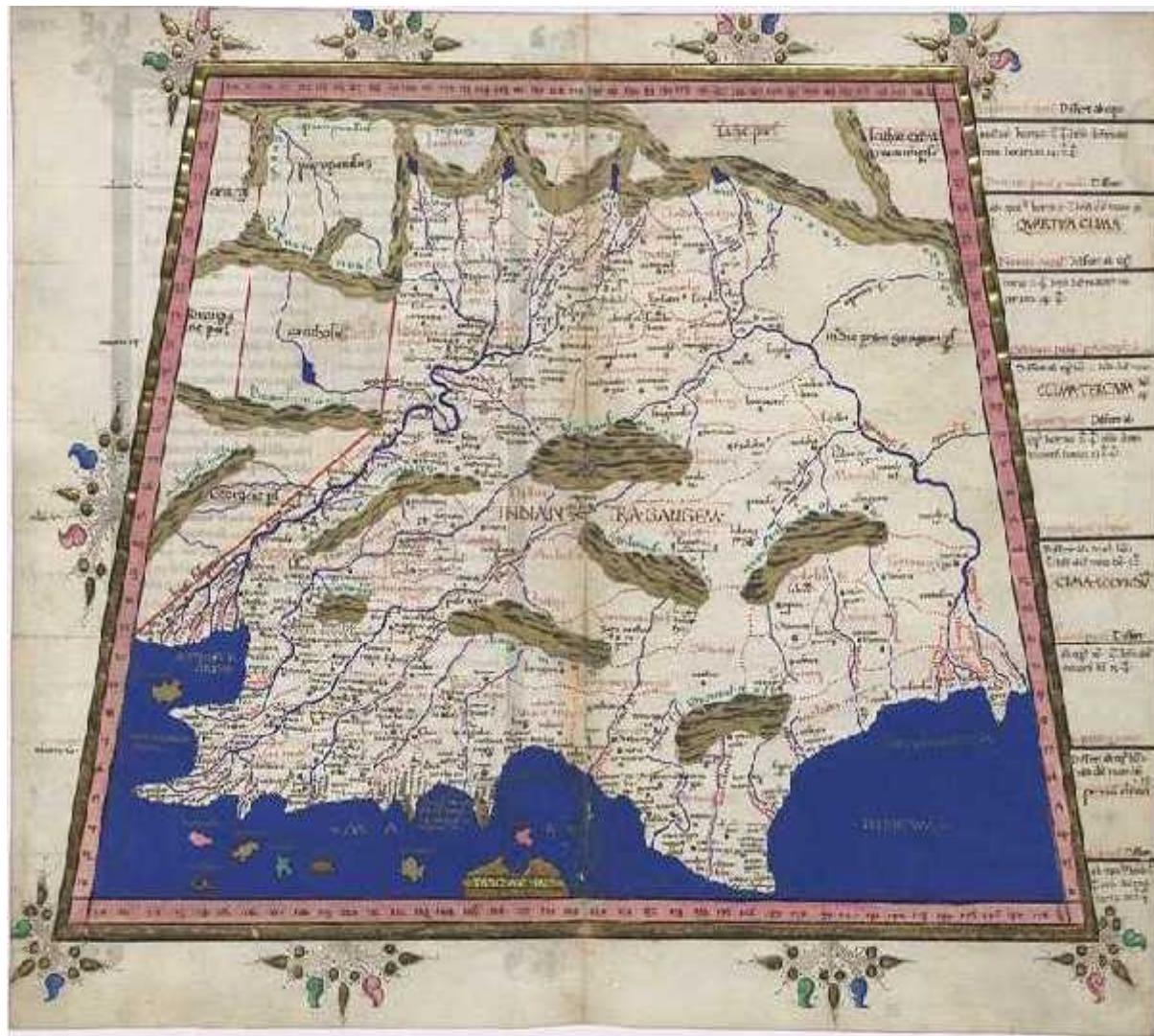
Therefore I hope this calculated effort to wipe out an entity is blocked before it makes the whole exercise a laughing stock. Not that it is going to make any difference.

My best regards,

Kapil Kapoor

Chairman, Language Expert Committee

## Ptolemy's Roman Map of 'India'



[Source: National Digital Library of Poland. 1467. Author - Nicolaus Germanius (after Ptolemy (Geographia): 1st/2nd Century AD). This image (or other media file) is in the public domain because its copyright has expired.]

## **Brief Bio - KAPIL KAPOOR**

**1940-**

**Currently Chancellor** Mahatma Gandhi International Hindi University Wardha

**Former Rector (Pro-Vice-Chancellor)** JNU from 1999-2002, **Dean** of the School of Language, Literature and Culture Studies, JNU, from 1996-1999, **Professor of English**, Centre for Linguistics and English, and **Concurrent Professor**, Centre for **Sanskrit Studies**, Jawaharlal Nehru University, New Delhi.

**Editor-in-Chief**, 11-Volume ***Encyclopaedia of Hinduism*** (sponsored by Parmarth Niketan / India Heritage Research Foundation, USA) that has recently (January 2012) been published and **Chief Editor** of the Sahitya Akademi sponsored ***Encyclopaedia of Indian Poetics***, a UNESCO project, that is under publication.

**Visiting Professor Irish Academy of Cultural Heritages, University of Ulster, U.K.** (2005-2009).

**Nominated Member**, Advisory Board for India Studies, Trinity College (University) Dublin.

**Nominated Birla Foundation Fellow** in 2007 **Nominated Member** Governing Body, Indian Institute of Advanced Studies (IIAS) Shimla. **Nominated Member** Indian Council of Philosophical Research (ICPR). **Nominated Satindra Singh. Noor Fellow** Punjabi University Patiala 2011-2013.

**Nominated Member**, the Monitoring and Planning Committee of Central University of Higher Tibetan Studies, Sarnath and Member General Council. **Nominated Member** of Sanchi University Mentor Group (SUMG)/General Council of the Sanchi University of Buddhist and Indic Studies, Sanchi, Madhya Pradesh.

**Chairman** MHRD Committee of Language Experts to develop a Comprehensive National Language Policy

**UGC Emeritus Fellow** at JNU 2007-2009. Adviser CBSE, New Delhi for English since 2000.

He was nominated member of the Academic Council of the

Central Institute of English and Foreign Languages, Hyderabad and of the Executive Councils of Central University of Hyderabad and of Gurukula Kangri, Haridwar.

### **His Books: (After 2005)**

***Dimensions of Panini Grammar: Indian Grammatical System* 2005**

***Text and Interpretation: The Indian Tradition* 2005.**

***Indian Knowledge Systems (2 Vols.)*, (edited) 2005.**

***Rati-Bhakti in India's Narrative Traditions [Hindi]*** written as a Birla Foundation Fellow, 2007 – 2008 has been published in 2011 apart from his earlier books including *Literary Theory*, *Indian Conceptual Framework* (1998); *Canonical Texts of Literary Criticism* (1995), *Language, Literature and Linguistics The Indian Perspective* (1994) and *South Asian Love Poetry* (1994).

***Encyclopedia of Hinduism RUPA Delhi 2012.* International Edition Mandala Publications USA 2013.**

***Mutual Regards: Irish-Indian Anthology*** (with Professors Welch and Mac Mathuna of the University of Ulster, UK, as co-editors) is to be published by the end of 2014 and ***Abhinavagupta Manuscripts*** is under publication.

### **Major Recent Invited Lectures**

**2007, Keynote Address in the Conference on the ‘Principle of Sacred’ at the Department of Celtic Studies University of Ulster U.K.**

**2008, lecture on ‘Democracy and Polity’ in the House of Lords, UK.**

From **2005 to 2009**, he delivered invited lectures each year in the Irish Academy of Cultural Heritages, University of Ulster, UK. On

**Comparative Aesthetics, *Rime of the Ancient Mariner* and Philosophy of Knowledge, Globalisation and Cultures**

**2011, Keynote Lecture on ‘Alternative Education Paradigm’ in the International University Conference sponsored by Uberoi Foundation in Los Angeles, USA.**

**2013, International Keynote Address in the International Conference on Vivekananda at the University of South California, USA.**

Delivered lectures (stopped counting and listing) by invitation in several universities in India, including IITs, and published around 90 articles in the areas of Indian and Western philosophy, grammar, literature and aesthetics and 19<sup>th</sup> Century British literature.

### **Honored**

**in 2003 by MHRD, India, for his contribution to Sanskrit and**

**in 2010 by Shiksha Sanskriti Utthana Nyasa for contribution to Indian education.**

**October 2, 2011 he honored at Maria Louisa University Los Angeles by the Uberoi Foundation California USA for his contribution to Linguistics and Indic Civilization Studies.**

**in 2012 honoured as a distinguished scholar by Kunwar Narendra Pratap Singh Kalyankari Trust Gorakhpur by Mahant Adityanath Yogi ji.**

**Adviser BPS Rural Women’s University Khanpur Kalan, Haryana 2010 - 2014.**

Since 1973, was in JNU where he became Professor of English in 1996 and was designated by the JNU Executive Council as Concurrent Professor of Sanskrit Studies in 2000, the only Concurrent Professor in JNU. Guided 42 PhDs and 30 Mphils.

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